

MINUTES
OF THE
TWENTY-SEVENTH ANNUAL SESSION
OF THE
BOILING SPRING
BAPTIST ASSOCIATION,

HELD WITH
RAMAH CHURCH, CLAY COUNTY, ALA.,

SEPTEMBER 25TH, 26TH, 27TH, 1886.

OFFICERS:

T. H. HOWLE, MODERATOR.....Delta, Ala.
J. C. BEAN, CLERK.....Heflin, Ala.
N. S. PRESTON, TREASURER.....Rocky Mount, Ala.

MONTGOMERY, ALA.:
THE ALABAMA BAPTIST PRINT.
1886.

Part

ORDAINED MINISTERS AND THEIR POST-OFFICES.

A. F. Allen.....	De Armondvile.
J. A. Shadix, sr.....	Shinborn.
J. A. Shadix, jr.....	"
John A. Shadix.....	"
E. D. Hanson.....	Oxford.
J. W. Chandler.....	"
E. Miller.....	Oak Lone.
W. J. Campbell.....	Chulafinne.
J. J. Teague.....	Arbacoochee.
W. H. Preston.....	Rocky Mount.
J. W. Stephens.....	Black's Store.
H. C. Knight.....	Christian's.
T. H. Howle.....	Delta.
W. M. Garrett.....	"
W. O. Jenkins.....	Lineville.
J. G. Nott.....	Kentuck.
J. M. Barrett.....	"

LICENTIATES.

Wm. Odell.....	Oxford.
P. L. Chandler.....	"
R. G. Davis.....	"
S. P. Brown.....	"
J. L. Chandler.....	Anniston.
T. R. Works.....	Oakfuskee.
J. D. Johnson.....	Chulafinne.
J. C. Heptingstoll.....	"
J. N. Williams.....	"
A. J. Preston.....	Rocky Mount.
H. H. Stephens.....	Delta.
D. S. Gregg.....	Chushana.
J. S. Moor.....	Lineville.
Leroy Hodnett.....	"
Wyley Adams.....	Kentuck.
James H. Wright.....	"

☞ This may not be a correct list of Ministers, as some Churches reported Ministers and failed to give their names.

—✧MINUTES.✧—

On Saturday, September 25, 1886, the Boiling Spring Baptist Association, according to previous arrangement, met in twenty-seventh annual session with the Baptist Church at Delta, Clay county, Alabama, at 11 o'clock a. m.

The introductory sermon was delivered by Rev. W. H. Preston, from Matth. 11: 29, "Take my yoke upon you, and learn of me, for I am meek and lowly in heart; and ye shall find rest unto your souls."

After an intermission of one hour for refreshments, the body was called to order by the former Moderator.

Rev. J. D. Qualls, of the Cary Association, offered prayer.

The Moderator requested Brethren F. M. Dempsey and E. F. Lester to receive, and Brethren A. J. Preston, A. R. Stephens and W. M. Garrett to read the church letters.

The committee on Devotional Services reported that Rev. J. W. Stephens and Bro. Jackson Moore would preach at the church at two o'clock p. m.

The following were enrolled as messengers :

FIRST DISTRICT.

Bethlehem—W. N. Bean, J. C. Bean, Wm. Humphries, S. L. Manning, J. M. Camp,* W. J. Young.

Ebenezer—T. J. Conn, R. J. Wade, W. F. Wade. S. V. Hughes, alternate.

Salt Creek—A. J. Adams,* T. J. Carter,* L. N. Butterworth,* A. Adams. R. A. Adams, alternate.

Union—S. B. Turner,* J. A. Dover,* W. J. Stansell. H. W. Thompson, alternate.

Mt. Pisgah—W. J. M. Odell, W. F. Reaves,* J. W. Gentry.*

Lime Hill—S. P. McClerkin, A. J. Denham,* W. T. Willingham.

SECOND DISTRICT.

Hephzibah—J. H. Howle, J. A. Thrash, B. H. Brown, David Stephen.

Bethel—H. W. Armstrong, N. T. Leveritt, J. A. Kennedy, W. M. Daniel.

Pleasant Hill—J. H. Morris, Wm. Boggs,* J. M. Campbell, S. W. Stuart,* J. W. Sanders,* Chas. Venerable.

New Harmony—E. J. Read,* T. Bryant,* S. I. McDowel.

Heflin—J. C. Taylor, T. J. Pesnell, B. J. Edmondson.

Bethsaida—J. H. Able, W. T. Gann, E. T. Able, A. J. Smith.

THIRD DISTRICT.

Mt. Moriah—W. G. Preston, Jr., E. F. Lester, I. H. Garrett, J. B. Martin. E. H. Smith, alternate.

Ramah—J. B. Payne, A. R. Stephens, T. J. McClintock, G. F. Ingram.* J. K. Hardy, alternate.

Christiana—J. T. Thompson, A. J. Taylor, J. D. Knight, G. W. Bairfield J. C. Knight. T. M. Hore, alternate.

Good Hope—F. M. Dempsey, Isaac Haynes, W. W. Payne. W. E. Reagan, alternate.

Pleasant Grove—W. H. Hardy, T. J. Moore, J. J. Hardy, James Dewberry, J. W. Moore, W. J. Hardy, J. K. McKreary, alternate.

Mt. Olive—K. Simms, A. Myhan,* Thomas Sims.*

The Moderator appointed a committee on Credentials, as follows: W. W. Payne, W. H. Hardy, W. G. Preston, W. N. Bean, J. H. Morris, H. W. Armstrong to investigate the difficulty of Christian church. The committee's report sustained the majorities messengers, and the body adopted their report.

ELECTION OF OFFICERS.

The Moderator requested Bros. W. T. Davis and G. W. Bartlett of the Cary Association to act as tellers; Elder T. Howle was re-elected Moderator and J. C. Bean re-elected clerk.

The Moderator accepted in a few brief remarks, and announced the body organized and ready for business.

Read the rules of decorum.

On motion adopted the former order of business.

Appointed a committee on Devotional Services, as follows: J. A. Kennedy, Bethel; J. J. Hardy, Pleasant Grove; Isaac Garrett, Mt. Moriah, to confer with the deacons of Ramah church.

An invitation was given to churches desiring membership with this body, and a letter was presented by Brethren S. P. McClerkin and W. T. Willingham from Lime Hill Church, and received into this body. And invitation was given for correspondents and received from the Cary Association Revs.

W. T. Davis, J. T. Qualls, W. A. Scott, A. J. Moore, Brethren A. B. Jourdon, W. P. Arnett, J. D. Garrett, J. A. Garrett, J. T. Ingram, Aaron Bell, G. B. Jenkins, Sr., Micager Arnett, James Rows, G. W. Bartlett, Y. J. A. Bartlett, L. F. Hester, Robt. Griffin, W. P. Haynes, W. H. Smith.

Invited visiting brethren to seats with us.

The committee on preaching reported Revs. J. W. Chandler and J. D. Johnson would preach at night, Rev. H. C. Knight at 9 o'clock a. m., Sabbath at 11 o'clock; Rev. J. D. Qualls would preach at the Academy, and Rev. W. J. Campbell at the Church.

On motion adjourned to 8:30 a. m. Monday.

SABBATH EXERCISES.

Sabbath, 9 a. m., sermon by Rev. H. C. Knight; at 11 o'clock the Academy and Church house were crowded (a large number remaining out doors, not being able to get seats in either house). Rev. J. D. Qualls occupied the stand in the Academy. He commenced the services by singing "There is a fountain filled with blood." After reading the 2nd Psalm, and offering prayer, he selected for his text Matth. 22, 42. Rev. W. J. Campbell at the same hour occupied the stand at the Church. At 2 o'clock p. m., Revs. A. J. Preston and A. F. Allen preached at the Academy, and Rev. W. T. Davis at the Church. At candle light, Revs. A. F. Allen and W. O. Jenkins filled the stand. Services closed with prayer by Rev. J. J. Togue.

The congregations were large and attentive. The speakers seemed to be much in the Spirit, and we have many reasons to believe that much good was accomplished from the day's services.

MONDAY, 8:30 O'CLOCK A. M.

The association met according to adjournment.

The service was commenced by singing:

"Did Christ o'er sinners weep,
And shall our cheeks be dry?"

The body was led in prayer by Rev. J. A. Shadix, Sr.
The roll was called and absentees marked thus . *

Renewed the call for correspondents, and received from the Arbacoochee Association Brethren J. H. Edmondson and F. P. Tate.

Called for reports of standing committees.

The report on Domestic Missions was read and adopted.
[See Report A.]

The report on the Bible was read and discussed by W. O. Jenkins and adopted. [See B.]

On motion suspended the regular order of business and renewed the call for correspondents, and received from the Arbacoochee Association Bro. A. W. Denman.

The report on Temperance was read, discussed by Edmondson, Allen, Johnson, Qualls, Preston, and adopted.
[See C.]

The report on Sabbath Schools was read and adopted.
[See D.]

The report on Dancing was read and adopted. [See E.]

The report on Foreign Missions was read and re-committed.

The report on Publications was read and re-committed.

The report on Family Worship was read and adopted.
[See F.]

The report of the Executive Committee was read.

On motion, the regular order of business was suspended to hear a report from Rev. W. J. Campbell (the evangelist). Bro. Campbell's report was tabled to consider the original report, which was adopted. [See G.]

The committee on Preaching reported that Rev. Jas. A. Shadix would preach at 11 o'clock.

On motion, the report of the Evangelist was taken up and adopted. [See H.]

Appointed correspondents to sister associations, as follows:

Cary—Bros. W. H. Preston, A. F. Allen, W. O. Jenkins, J. W. Stephens, J. S. Moore, J. D. Johnson, W. M. Garrett, W. W. Payne, J. K.

Hardy, W. B. Mathews, W. G. Preston, James Dewberry, H. C. Knight, T. J. Moore, W. H. Hardy, J. W. Moore, F. F. Lesler, E. W. Hays, I. H. Garrett, T. H. Howle, J. C. Knight, J. B. Payne, J. J. Hardy.

Arbacoochee—J. H. Able, J. B. Payne, W. H. Preston, E. Miller, J. W. Stephens, A. J. Preston, J. S. Moore, J. W. Chandler, W. W. Payne, W. M. Garrett, W. J. Campbell.

Ten Island and Tallasahatchee—W. J. Young.

Coosa River—T. H. Howle, A. J. Preston, H. W. Armstrong, W. M. Garrett, W. M. Daniel, W. N. Bean, W. H. Preston.

On motion the body agreed to hold its next annual session with the Baptist Church at Heflin.

On motion the committee on Preaching select some Bro. to preach the next Introductory Sermon.

The committee appointed to get up a short history of this association not being ready to report, was granted more time.

On motion adjourned one hour for refreshments; at 1 o'clock p. m. the body re-assembled in the Academy.

After singing:

“Amazing grace, how sweet the name
That saved a wretch like me,”

Rev. W. M. Garrett led in prayer.

The committee on Preaching reported that Bros. S. P. Brown and Jno. A. Shadix would preach at 2 o'clock p. m.

The report of the committee to answer Queries was read and adopted. [See I.]

A financial committee was appointed, as follows: W. J. Young, Bethlehem; J. H. Able, Bethsaida; F. M. Dempsey, Good Hope; A. R. Stephens, Ramah; M. T. Leveritt, Bethel.

Brethren J. C. Taylor and W. W. Payne were retained on the Executive committee, and Bro. W. N. Bean of the first district appointed to act with them.

The report on Foreign Missions was read and adopted. [See J.]

The report on Obituaries was read and adopted. [See K.]

The report on Publications was read and adopted. [See L.]

Called for reports of ministers.

On motion suspended the regular order of business, and dispensed with the rule of ministers making reports to the body.

Inquired for resolutions, and several were read and adopted.

The report of the Financial committee was read and adopted. [See M.]

Rev. H. C. Knight was chosen to preach the next Introductory Sermon; Rev. W. J. Campbell, alternate.

The treasurer's report was read and adopted. [See M.]

The body agreed to leave it entirely with the Executive committee in putting an evangelist out in the association next year; and if the committee thought best to do so the body would concur in the acts of the committee and help to sustain the evangelist.

After singing a hymn, taking the parting hand, the body was led in prayer in behalf of the churches by Bro. W. J. Campbell, and the association adjourned to meet with Heflin church Saturday before the fourth Sabbath in September, 1887.

T. H. HOWLE, Moderator.

J. C. BEAN, Clerk.

W. G. PRESTON, Treasurer.

The general meeting of the first district will meet with Bethlehem church, Friday before the third Sunday in August, 1887.

The general meeting of the second district will meet with Hephzibah church, Friday before the second Sabbath in August, 1887.

☞ Place and time of third district not given.

RESOLUTIONS ADOPTED.

Resolved, First—That this association co-operate with the State Mission Board, Marion, Ala.

Second—That hereafter our Evangelist be appointed by the association.

Third—That we recommend each church to make an effort next year to send up as much as five cents per member for State, Home and Foreign Missions.

Fourth—That we advise the minority of Christiana church to abide the decision of the council.

Fifth—That this body render their thanks to Ramah church and the community for their hospitality shown us during our stay with them.

Sixth—That we request the clerk to have the editors of the *Alabama Baptist* to print our minutes.

Seventh—That the clerk have \$10 for his services, and the balance of the Minute funds be appropriated for minutes and divided pro rata, according to the money each church sends up.

STANDING RESOLUTIONS.

Eighth—That this association is in profound sympathy with all movements which look to the suppression of the sale and drinking of intoxicating liquors.

Ninth—That we recommend our churches to exclude from their fellowship any member who in any way aids in the making, selling or licensing of any one to sell ardent spirits.

Tenth—That it is the sense of this association that the reported desecration of the Sabbath day by members going to and from market is totally at variance with the Sacred Scriptures, and not to be tolerated.

Eleventh—That every minister of this association be requested to have as many as two appointments each month during the next associational year.

STANDING COMMITTEES TO REPORT NEXT SESSION.

Domestic Missions—J. W. Stephens, J. W. Chandler, T. J. Pesnell.

Foreign Missions—A. J. Preston, A. F. Allen, N. T. Leveritt.

The Bible—W. M. Garrett, E. Miller, S. P. McClerkin.

Obituaries—J. A. Shadix, Sr., J. D. Johnson, J. J. Hardy.

Answer Queries—H. W. Armstrong, W. H. Hardy, J. H. Howle.

Family Worship—J. G. Nall, J. H. Able, E. F. Lester.

Temperance—W. H. Preston, W. J. Young, S. I. McDowell.

Sabbath Schools—W. J. Campbell, J. H. Fullerton, J. T. Thompson.

Dancing—H. C. Knight, J. A. Wright, J. W. Gentry.

Publications—J. J. Teague, A. R. Stephens, W. F. Wade.

The State convention will hold its next session with the Baptist church at Union Springs, and convene Friday before the third Sabbath in July, 1887. Jonathan Haralson, president, Selma, Ala.; Benj. B. Davis, secretary, Eufaula.

The Southern Baptist convention will convene its next session at Louisville, Kentucky, Friday, May 6, 1887. P. H. Mell, D.D., L.L.D., Athens, Ga., president; Lansing Burrows, D.D., Augusta, Ga., and Rev. Oliver Fuller Gregory, Charlotte, North Carolina, secretaries.

APPENDIX.

(A.) REPORT ON DOMESTIC MISSIONS.

We your committee beg leave to make the following report : We find no destitute churches within our bounds. Respectfully submitted,

H. C. KNIGHT, Chairman.

(B.) REPORT ON THE BIBLE.

We, your committee appointed at the last session of your honorable body to bring in a report on the Bible, must acknowledge that we feel at a loss to determine our duty, since there have been so many able reports on this all important and absorbing subject ; but feeling that no excuse that we could offer would release us from the obligation resting upon us, we would respectfully present the following as our report :

The Bible, which is composed of the old and new testament Scriptures, is indeed and in truth the book of books, a book which should be appreciated more highly than any book that is known to the children of men. But why (the question may be asked) should the Bible be given this prominence over all other books ? First, because God, the creator and our benevolent benefactor, from whose bountiful hand we receive all the blessings of life, is its author ; for all Scripture was written by inspiration, and is profitable for doctrine, for instruction in righteousness, and for reproof. They were written by holy men as they were inspired and taught of God. This fact alone of itself, it would seem, is enough to give it preference over all other books. But this is not the only reason why man should appreciate it more than any other book, but from the fact that without the Bible and its sublime truths no man could have any just and adequate idea of the true character of that God who made him and gave him his being in the world. This we know to be true from the condition of man in heathen lands—in lands destitute of the Bible. It is true that man, wherever found on this broad earth, is a worshipping being—he has some faint idea of the existence of a Supreme Being. His nature seems to teach him that there is a God that reigns and rules over all things, and that it is his duty to reverence and to do homage to that Being whom he conceives in his imagination to be the ruler of the universe. The wild Arab that infests the barren and waste deserts of Arabia, the Hindoo, the Hottentot, the red man of the forest, and the African in his native clime under the blaze of a tropical sun—all are found while in their rude and untaught state, destitute of the Bible and Bible truths, paying their vows and their wild devotions to false doctrines. Not only are they worshippers of false gods, but often their devotions are attended with acts of the most horrid cruelty.

When the great apostle to the Gentiles visited Athens, the then chief city of Greece, and the great emporium of Grecian learning, he found its inhabitants given over to superstition and idolatry. That people Paul found to be destitute of the Bible, and hence ignorant of the true God. With all their learning and worldly wisdom they were enveloped in heathenish darkness and in superstition. This has ever been the condition of man in lands

destitute of the Bible, while in all Bible lands man is elevated to a standard of moral rectitude unknown in heathen climes. It is to the Bible and to its sublime truths that we are indebted for our superiority over China, Berma and other nations of heathendom.

Then, brethren, since it is a book so valuable, let us scan its pages and imbibe its sacred truths and its pure doctrines.

Respectfully submitted,

A. F. ALLEN, Chairman.

(C.) REPORT ON TEMPERANCE.

Your committee submit the following:

"Add to your faith virtue, and to virtue knowledge, and to knowledge temperance." 2 Pet. 1: 4, 5, 6.

Temperance is one of the cardinal doctrines enjoined upon us by the Bible, and forms one of the brightest links in the shining chain of the Christian character. Without it there can be neither strength, purity, or piety. While we are to avoid intemperance in all things, the use of alcoholic beverages should call loudest for our Christian protest. The touching, tasting and handling of the unclean thing has been the fruitful source of discord and demoralization, not only in social and political, but in the religious world, to wit: it makes annually 100,000 orphans, 100,000 widows, 100,000 maniacs, 10,000 suicides. It involves the United States in \$120,000,000 annually, and according to the average of missionary work would save more than 1,000,000 souls, or would build 20,000 churches. There are 8,402 distilleries in the United States, 200,000 liquor shops, 600,000 people in the United States drunk daily. What is the result of all this? It increases tax, crime, hospitals, jails, poor-houses, penitentiaries and hangings, saying nothing of the broken-hearted mothers, wives and children, tears, sighs, groans and mistreatments to the female, who are the fairest of God's creation. But the thing called whisky will destroy reason and make man a maniac and then he will mistreat his companion and children.

Oh! when will all of this cease? Only when the Christians resolve that they will take the Bible for their faith and practice, and vote as they pray, then the devil will flee from our midst. Our judgment is convinced that the devil through human agents brought the accursed thing to life; and we know that it has been a curse to the human race ever since it has been living. And the reason why it is a curse: it takes the staff of life and converts it into that which destroys our bodily powers and carries our souls to an eternal hell. The Bible for it: I Cor. 6 and 10; Matth. 24: 49; Heb. 2: 15, 16; Prov. 20: 11, 23: 31; Eph. 5, 18; I Sam. 25: 36, 37; Prov. 23: 29: 35; Ps. 24: 9: 11; Ps. 28: 1, 3, 7.

These are a few of the Bible references and we desire them studied by all people, and then if they can make, sell, get drunk and drink with the drunken and go to Heaven, they are unbelievers of God's word, and no unbeliever can inherit His kingdom. Now brethren, as we know we have God and the Bible on our side, let us lay all of our powers against the accursed thing and work for prohibition in every way that is reasonable and right. But some cry out my rights and liberties are taken away—they say it is my money and corn and I have a right to do as I please with my own. Let us reason a little—We know we have no right to do as we please with our own when it conflicts with our neighbor. For instance, I say I will take my money and buy me some ammunition and put it into my gun and then I say that I can do as I please with my own, and please to kill my wife and children, and neighbors. Have I this liberty? Yes. Have I the right? No. Then it is not the liberty of the people that we want to take, but to make them do right. To illustrate, I look through a glass and

see a poison snake going to bite my child, I take my gun, shoot through the glass and kill the snake. My aim would not be to break the glass, but to kill the snake: so it should not be our aim to take men's liberties, but if it takes them to kill the accursed thing brethren, shoot every time, and be sure to kill; let the liberties fly like glass for we tell you that the serpent is biting our children on every hand. There is enough spent for alcoholic drink annually to pay an income to every Baptist in the United States \$1,442. enough to pay all the orphans that are made by the use of the accursed stuff \$1,200; enough to pay 60,000 ministers a salary of \$1,200. The money wasted for drink in England, Germany and America, would buy all the bread and meat consumed by the three nations. This awful burden compels twice the labor in the world, causes two-thirds of our sickness, and three-fourths of all the crimes. It would take 8,000,000 acres of land to produce the money that is spent for spirituous liquors, and allowing twenty acres to every person, it would take 400,000 to cultivate the land. So we see the waste of money and time with all the other trouble. So for our good, and for the glory of God, let us use every possible means in destroying it from our midst..

Respectfully submitted,

W. M. GARRETT, Ch'n.

(D.) REPORT ON SABBATH SCHOOLS.

Your Committee on Sabbath Schools beg to report that they have been made to wonder at the little interest taken by the churches of this Association in the grand work of training the minds of the youths in our bounds in Sabbath School. We are made to exclaim with emphasis how wonderful that out of the twenty churches in this Association, that only about six have reported any work done in this direction. Is it not to be regretted that among the 1,190 Baptists in this Association, that only 350 attend Sabbath School? Yet, while we regret to note the little interest which has been taken by our brethren in this great work, we feel thankful to God to see that some of our brethren have been awakened to their duty. We are glad to learn that some churches have large and interesting Sabbath Schools, which have heretofore been lifeless in this respect. Brethren let us take courage and give more of our time and money to this work. We hope, brethren, that you will all take this work into hand and let it be the work of the church, and let us aim at the conversion of the youths, and even the children in our bounds. As to literature, we would recommend kind words; and we would urge or request the churches to report the work done in this direction, so that a complete report can be furnished Brother Davis, our Statistical Secretary at Montgomery, thereby enabling him to make a report to the next session of the State Convention that will show to the world what the Baptists of Alabama are doing in this grand work.

Respectfully submitted,

A. J. PRESTON, Ch'n.

(E.) REPORT ON DANCING.

We, your Committee on Dancing, ask leave to make the following as our report:

We will notice the subject in its infant form. It was introduced in olden times, no doubt, by satan as an amusement, and the people indulged in it, not thinking of its evils. They also trained their children up in the evil until a half century ago. Dancing schools were prominent at that time, but thank God they have been abolished, to a great extent. Since the people of God have seen that it is a growing evil, they have been trying to stop it. We believe it to be an evil and every one has been

deceived who becomes a reveler and it becomes a part of their nature ; and dancing becomes their ambition and they are like the drunkard, they grow worse. We notice reveling commences at the sociable and there it gets a deeper hold; from a sociable to the ball room is not far, and from the ball room to the bar room is not a great ways. So when we see brandy and dancing get together it makes a fearful crime. We have seen the revolvers drawn at the ball room, and almost life's blood taken. So dear brethren let us raise our voices together to God in prayer against the evil thereof, and raise our children unspotted of such.

Respectfully submitted,

J. D. JOHNSON, Ch'n

(F.) REPORT ON FAMILY WORSHIP.

We, your Committee on Family Religion, offer the following as our report on the all important subject : Family Religion is exhibited by the worship (if any) of the domestic circle or the family teaching of the family circle. What God has imparted in His revealed will to man and family prayers are the principal characteristics of Family Religion. Men ought always to pray and not faint. The head of the family, from the regulations laid down in the word of God, may intelligently understand what is known as Family Religion. The head of the family should, once a day, (and David prayed three times a day) or oftener, read from this precious Code of Instruction the rich truth therein contained, unfolding the meaning to the family circle, praying with and for them, pressing a fulfillment of the promises by faith in the Lord Jesus Christ. Brethren, how many of you pray daily in your families ? Around the hearth-stone is often made a bethal spot to the Christian family. Then brethren, let us call our families around the hearth-stone and pray with and for them, and thereby prove our faith by our works, for faith without works is dead.

Respectfully submitted,

W. J. CAMPBELL, Ch'n.

(G.) REPORT OF THE EXECUTIVE COMMITTEE.

Your Committee beg leave to present the following report : We agreed with Brother W. J. Campbell to supply New Harmony Church for this year and to take the Missionary Work in the bounds of our Association to preach in the most destitute portions during the year. We gave him an order on the Treasurer last May for \$22.85 and agreed to pay him \$17.15, making \$40.00 for his services.

Respectfully submitted,

J. C. TAYLOR, Ch'n.

[The \$17.15 was raised during the session, including \$2.00 in vouchers.]

CLERK.

(H.) REPORT OF THE EVANGELIST.

Days of labor at New Harmony.....	20
Sermons delivered ".....	25
Baptised ".....	4
Days of labor at Pleasant Grove.....	15
Sermons delivered ".....	20
Days of labor at Oak Hill.....	10
Sermons delivered ".....	15
Days of labor at other places.....	6
Sermons delivered.....	10
Miles of travel.....	350
Received from Executive Committee	\$22 85

Respectfully submitted,

W. J. CAMPBELL, Evangelist.

(I.) REPORT OF COMMITTEE TO ANSWER QUERIES.

Your Committee makes the following report: There has been no queries presented this session.

Respectfully submitted,

J. H. ABEL, Ch'n.

(J.) REPORT ON FOREIGN MISSIONS.

We, your Committee on Foreign Missions, beg leave to report that we feel thankful to Almighty God that the great missionary cause is rapidly spreading. We are glad to learn that Berma has been led from darkness to light by our missionary operations, and to-day they rejoice in the blessed hope of salvation, and we hear them proclaiming the blessed news even to others, and declaring themselves to be able to preach the gospel in their own bounds; and in order that this gospel may be preached more and more and its influence spread wider and wider, they pay \$2.06 per head. If the question is asked, how this great change was effected? We answer, by paying our money and sending our missionaries to preach the gospel of Jesus Christ, which Paul says is the power of God unto salvation to every one that believeth. God has seen fit to send His spirit, as he had promised to aid in this work, and they have been thus led to the glorious light and liberty of the gospel of Christ.

Brethren, there are to-day, millions of heathens in different parts of the world who have never heard the name of Jesus. Then how can we cry out against the work of Foreign Missions?


We have 112 missionaries looking to us for help, and we are only called upon for 3½ cents per member. In the year 1885 the Baptists of Alabama increased their donations \$1,023.00 for Foreign Missions. Will we not help them? Now, if life and immortality have been brought to light by the gospel, will we not obey that one command "To Go Into All the World and Preach the Gospel to Every Creature?"

We say we believe the Bible, and that it is our only rule of faith and practice. But when we refuse to obey the word of God are we not rebelling against God, and does not our acts contradict our words? He that saveth he loveth God and keepeth not his commandments deceiveth himself and maketh God a liar. The commandment is "Go Teach all Nations, etc." How are we to read this command? Some say that God is able to save the heathen without the gospel, but we learn it is through the gospel that men are saved. Some say that the gospel has been preached in every nation.

Well, if preaching the gospel once in every nation would do, then Paul was mistaken and did not understand his duty, for he preached three years in Asia. Paul and the rest of the apostles were missionaries and so was Christ and every true Christian who has been properly instructed.

Respectfully submitted,

W. H. PRESTON, Ch'n.

 [The sisters of Mt. Moriah Church raised \$2.00 of the mission money sent up by their church, and small as it is, (if given in the right spirit) may be instrumental in saving many souls, and every soul we are instrumental in bringing to Jesus only adds that many stars in our crown.]

(K.) REPORT ON OBITUARIES.

Your committee find that through the tender mercies of our Lord none of our brother deacons or ministers have been taken away by death since our last session. For which we feel thankful to All-wise God for his extended mercies toward us.

Respectfully submitted,

J. W. STEPHENS, Chairman.

(L.) REPORT ON PUBLICATIONS.

Your committee make the following report :

Whereas our people are in great need of literature, we recommend the reading of the *Alabama Baptist*, a good religious paper printed at Montgomery, Ala.; also the *Tennessee Baptist*, *Kind Words* and the *Christian Herald*. Respectfully submitted,

J. M. CAMPBELL, Chairman.

(M.) REPORT OF FINANCE COMMITTEE.

We your committee beg leave to make following report : We find for—

Minute funds.....	\$31 80
Foreign missions.....	28 55
State missions.....	1 10
Home missions.....	1 65
Missions	11 65
Domestic missions.....	3 70
Ministerial education.....	6 15

\$84 60

Respectfully submitted,

W. J. YOUNG, Chairman.

 \$6.00 of the Ministerial Educational Fund was paid by Bro. M. T. Leveritt, Bethel church.

(N.) TREASURER'S REPORT.

Your Treasurer makes the following report:

Balance on hand of last year's collections (1885)..... \$18 35

Divided as follows .

Foreign missions	\$2 75
State and other collections.....	6 30
Indigent ministers' fund.....	8 00
Interest on \$10.....	80
Interest on \$12.50 for six months.....	50

\$18 35

ACCOUNT FOR THE YEAR 1886.

Received for Minute funds and Clerk's fee.....	\$31 80
" " Foreign missions.....	28 55
" " Home "	1 65
" " State "	1 10
" " "	11 65
" " Ministerial Educations	6 15
" " Domestic missions.....	3 70

Total..... \$84 60

Respectfully submitted,

W. G. PRESTON, Treasurer.

RULES OF DECORUM.

1. The Association shall be opened and closed with prayer.
2. A Moderator and Clerk shall be chosen by the suffrage of the members present.
3. The Moderator shall be deemed a judge of order, and shall have the right to call to order at any time.
4. Any member not satisfied with his decisions on any point of order may appeal to the Association on the same day, but at no other time.
5. But one person shall speak at a time, and he shall rise to his feet; and, on obtaining leave, proceed to speak, not exceeding fifteen minutes at any time, without leave from the Association.
6. The Moderator, when addressed for leave to speak, shall signify the same by naming the person, or otherwise.
7. No member shall be interrupted while speaking, unless he depart from the subject or use words of personal reflection; and every motion made and seconded shall come under the consideration of the Association except it be withdrawn by him that made it.
8. Every case taken up by the Association shall be first decided or withdrawn before another is offered.
9. When anything is taken up by the Association, after allowing time for debate, the Moderator shall take the question by yeas and nays.
10. The Moderator shall pronounce the decision of the body immediately after it is decided.
11. No person shall depart during the services of the Association without leave.
12. The appellation of "Brother" shall be used in our addresses to each other.
13. The names of the members shall be called as often as the Association may direct.
14. No brother shall be allowed to indulge in any practice that has a tendency to interrupt in time of public speech.
15. The Moderator shall be entitled to the same privilege of speech as any other member, provided he appoint some other to his seat while he is speaking, but shall not vote unless the Association is equally divided.
16. Any person breaking this Decorum shall be reprov'd at the discretion of the Association, but only on the day the breach is made.
17. All cases coming before the Association shall be decided by a majority of the members present, except the reception of churches in our union, which shall be unanimous.
18. The Rules of Decorum shall be read at the opening of each session of this body.

CONSTITUTION.

ARTICLE 1. The ordained and licensed ministers, together with the lay members who are regularly chosen delegates, and who are in good standing in our union, shall compose this Association. Ministers are not considered as delegates, but are considered as members, and have the same privilege of debate and vote as other members and of performing any other duty assigned them by the body.

II. The members so chosen shall produce letters or other evidence from their respective churches certifying their appointment, together with the state of their churches since their last representation.

III. The members thus chosen and convened shall be called the Boiling Spring Baptist Association.

IV. This Association shall sit as an advisory counsel, and shall have no

power to lord it over God's heritage, nor infringe on the internal rights of the churches, but shall have power to withdraw from any church proved to be unsound in faith and practice according to the Scriptures; and any church that fails to represent itself for two associational meetings shall be deemed in disorder. It shall then be the duty of the Association to appoint two or more brethren to visit said church to ascertain the cause of its delinquency, and report the same to the next Association.

V. If one church commits an offense against another, it shall be the duty of the offended to labor with the offender; and if it fails to obtain satisfaction, it shall call the aid of two or more sister churches; and if satisfaction cannot be obtained, the aggrieved church may lay the case before the Association for advice; and if a serious difficulty should arise in an individual church, which, after due labor, it cannot reconcile, it may call to its aid two or more churches of its union; and if the difficulty be not then removed, it shall be the duty of the church to bring the case before the Association, to be acted upon as above prescribed; but the Association shall take cognizance of no case unless a due course of procedure shall have been taken.

VI. Any church desiring admittance into this union shall petition by letter and messengers, and, if found orthodox, shall be received by the Association through the Moderator's giving the messengers the right hand of fellowship.

VII. Each church in our union shall have three delegates until it has fifty members, and then one additional delegate for every twenty-five members after the first fifty.

VIII. Any church has a right to authorize any brother over whom it has jurisdiction to exercise in public, if, in its judgment, it may deem him worthy; but in licensing we recommend the churches to call to their aid experienced members from other churches. In cases of ordination we recommend that two or more ordained ministers be called to aid in the same, and that a report be made at the next Association.

IX. This Association may correspond with any Baptist benevolent institution she may deem expedient, and shall be considered a co-worker with all the missionary enterprises of the day, as far as authorized or required by the Scriptures.

X. This Association shall have power at the convening of each session to elect a Moderator and Clerk, who shall hold office until the next regular election.

XI. Any amendment may be made to this form of Constitution at any time when two-thirds of the Association may deem it expedient.

XII. Any church wishing a letter of dismission shall make application therefor by letter.

ABSTRACT OF PRINCIPLES, WITH PROOF.

1. We believe in one only true and living God—the Father, Son and Holy Ghost, these three in one.—1 Cor. 8.4; Isaiah 44. 6; 45. 5.21; "Thou hast created all things." Rev. 4.11; Gen. 1; Heb. 3.4; Jer. 10.12; Ex. 15. 11; Isa. 6.3.

2. We believe that the Scriptures of the Old and New Testaments are the Word of God and the only true rule of faith and practice.—Proof; 2 Pet. 1.21; Acts 1.16; 3-21; Rom. 3.2; 2 Tim. 3.16; Heb. 1.2; 2 Pet. 3.16.

3. We believe in the doctrine of original sin.—Proof: Rom. 5.12; 14.19; Gen. 3. 6-24; Ps. 51.5.

4. We believe in man's inability to recover himself from the fallen state he is in by nature, by his own free will and holiness.—Proof: Eph. 2. 1-3; Isa. 53.6; Gal. 3. 10-22; Rom. 3.19.

5. We believe in the doctrine of election through sanctification of the Spirit and belief of the truths.—John 3 16, Eph. 2 4-10; 1 John 4.10; Phil. 2. 6-7; Heb. 2. 15-16.

6. We believe that sinners are justified in the sight of God only by the merits of Jesus Christ.—Proof: Tit. 3.7; Phil. 3.9; Rom. 5. 1-5-9; Gal. 2. 16-19.

7. We believe that the saints shall persevere in grace, and not finally fall away.—Proof: Matt. 10.22; John 10. 28-29; 4. 14-17; 2.7.

8. We believe that Baptism and the Lord's Supper are ordinances of Jesus Christ, and that true believers are the only proper subjects, and conscientiously do believe that the true mode of baptism is immersion.—Proof: Matt. 28.20; Acts 2.42; Mark 1. 4-9.

9. We believe in the resurrection of the dead and general judgment.—Proof: Acts 24.15; Luke 14.14; John 5.28; Matt 13.49; 24.31; 25.32.

10. We believe that the joys of the righteous and the punishment of the wicked will be eternal.—Proof: Matt. 25.26; Ps. 9.17; Dan. 12.2.

11. We believe that no minister has a right to the administration of the ordinances, only such as has been called of God, and regularly baptized and approved by the church, and come under the imposition of hands by a presbytery.

12. We believe that none but believers have a right to the ordinances of Baptism and the Lord's Supper.

STATISTICS OF BOILING SPRING BAPTIST ASSOCIATION, ALABAMA, 1886.

CHURCH.	COUNTY.	PASTOR.	CLERK.	CLERK'S P. O.	Membership last reported.	INCREASE BY				DECREASE BY				Present Membership.	SUNDAY SCHOOL			Preaching Sabbath.	Reports Prayer Meeting.	Reports Revival.
						Baptism.	Letter.	Experience.	Restoration.	Letter.	Exclusion.	Erasure.	Death.		Officers and Teachers.	Pupils.	Volumes in Library.			
Bethlehem.....	Cleburne.....	A. F. Allen.....	W. N. Bean.....	Oxford.....	..	5	..	..	..	6	4	..	..	127	..	..	..	3	..	..
Sardis.....	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Ebenezer.....	Talladega.....	J. G. Mall.....	R. J. Ward.....	Munford.....	..	3	5	2	..	2	2	..	..	59	..	..	..	4	..	..
Providence.....	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Salt Creek.....	Talladega.....	John A. Shadix.....	..	..	..	4	2	1	..	20	1	..	2	85	..	..	..	3	..	..
Union.....	Clay.....	James A. Shadix.....	..	..	..	..	2	..	..	2	..	..	..	54	..	..	..	2	..	..
Mt. Pisgah.....	Cleburne.....	J. W. Chandler.....	P. L. Chandler.....	Oxford.....	..	..	..	..	..	..	..	..	..	23	..	..	..	2	..	..
Liberty.....	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..
Lime Hill.....	Talladega.....	J. W. Chandler.....	S. P. McClerkin.....	Oxford.....	..	36	27	..	..	6	..	..	2	55	..	..	..	3	..	..
Hephzibah.....	Cleburne.....	E. Miller.....	J. H. Howle.....	Oakfuskee.....	..	6	4	1	..	6	2	..	1	80	..	..	..	3	..	..
Bethel.....	Clay.....	W. T. Davis.....	N. T. Leveritt.....	Oak Lone.....	..	1	9	..	..	6	..	..	..	68	..	..	..	2	..	..
Bethsaida.....	Cleburne.....	J. W. Chandler.....	J. H. Able.....	Chulafinne.....	..	6	3	..	..	4	..	..	..	50	..	..	..	4	..	..
Pleasant Hill.....	..	W. J. Campbell.....	J. M. Campbell.....	Chulafinne.....	..	4	7	2	..	11	1	..	3	104	..	..	..	1	..	..
New Harmony.....	..	W. J. Campbell.....	J. D. Bailey.....	Heflin.....	..	3	3	..	..	4	1	..	4	37	..	..	..	3	..	..
Heflin.....	..	H. Allen.....	B. J. Edmondson.....	Heflin.....	..	..	10	..	..	9	2	..	..	32	..	..	..	..	..	..
Mt. Moriah.....	Clay.....	W. M. Garrett.....	A. M. Smith.....	Rocky Mount.....	..	9	6	2	..	2	1	..	..	80	..	..	..	2	..	..
Ramah.....	..	W. M. Garrett.....	T. J. McClintock.....	Delta.....	..	1	2	..	..	2	4	..	2	77	..	..	..	3	..	..
Christiana.....	Randolph.....	H. C. Knight.....	G. W. Bairfield.....	Christiana.....	..	32	16	..	..	4	9	..	1	116	..	..	..	4	..	..
Pleasant Grove.....	Clay.....	H. C. Knight.....	T. J. Moore.....	Laneville.....	..	16	11	1	..	1	9	..	..	127	..	..	..	2	..	..
Good Hope.....	..	W. H. Preston.....	W. E. Reagan.....	Delta.....	..	2	3	1	..	8	2	..	1	44	..	..	..	4	..	..
Mt. Olive.....	..	J. H. Shadix, sr.....	K. Simms.....	Shinborn.....	..	3	1	..	..	2	..	..	..	15	..	..	..	1	..	..
Totals.....	..	..	..	..	..	131	111	10	95	95	33	..	16	1328	..	..	..	..	..	..

FINANCIAL EXHIBIT OF BOILING SPRING BAPTIST ASSOCIATION, ALABAMA, 1886.

CHURCHES.	Home Missions.	Church Building (not at home.)	Foreign Missions.	State Missions.	Cuban Missions.	Indigent Ministers.	Bible and Colpor- tage.	Ministerial Education.			Minutes.	Associational Pur- poses.	Sunday School.		Women's Society.				Total.	Pastor's Salary.	Repairs, Fuel, The Poor, etc.	Value of Building and Furniture.	Value of Chapel and Parsonage.
								High School.	Howard Col- lege.	Southern Bap- tist Theologi- cal Seminary.			Benevolence.	School Expen- ses.	Home Missions.	Foreign Mis- sions.	Ministerial Edu- cation.	State Missions.					
Bethlehem											3 50	3 70							7 20				
Sardis, (not rep.)											1 00								1 00				
Ebenezer											1 65								1 65				
Providence											1 60								1 60				
Salt Creek											65								65				
Union											1 50								1 50				
Mt. Pisgah											1 25								1 25				
Liberty, (not rep.)											2 50								21 05				
Lime Hill											1 25								1 25				
Hephzibah			12 55						6 00		3 50								3 50				
Bethel											1 25								1 25				
Bethsaida											3 50								3 50				
Pleasant Hill											1 25								1 25				
New Harmony											1 50								1 50				
Heflin											2 10								6 20				
Mt. Moriah			4 10								2 50				1 40				8 50				
Ramah			2 20	1 10		1 15			15		2 05								2 05				
Christiana											2 00								4 50				
Pleasant Grove			2 50								1 50								1 50				
Good Hope											50								50				
Mt. Olive																							
Total			\$21 35	\$1 10		\$1 15			\$6 15		\$31 80	\$3 70			\$1 40				\$66 65				

THE ALABAMA BAPTIST

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